

Group Time Sharing Questions

(A) Questions on the Text (Suggested time: 15 minutes)

1. According to 2:6, where are Christians at the present moment? What does that imply about the dignity of the Church and the ultimate point of the Christian life?

Ephesians 厄弗所書 2:6	⁶ raised us up with him, and seated us with him in the heavens in Christ Jesus	⁶ 且使我們同祂一起復活，在基督耶穌內使我們和祂一同坐在天上
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2. Read 2:18. How does the image of “access” to the Father by the Spirit relate to the image of Temple worship? (Read Hebrews 9:7, Mark 15:38, Hebrews 7:24-25)

Ephesians 厄弗所書 2:18	¹⁸ for through him we both have access in one Spirit to the Father	¹⁸ 為藉著祂，我們雙方在一個聖神內，才得以進到父面前
Hebrews 希伯來書 9:7	⁷ but the high priest alone goes into the inner one once a year, not without blood that he offers for himself and for the sins of the people	⁷ 至於後邊的帳幕，惟獨大司祭一年一次進去，常帶上血，去為自己和為人民的過犯奉獻
Mark 馬爾谷福音 15:38	³⁸ The veil of the sanctuary was torn in two from top to bottom	³⁸ 聖所裏的帳幔，從上到下，分裂為二
Hebrews 希伯來書 7:24-25	²⁴ but he, because he remains forever, has a priesthood that does not pass away. ²⁵ Therefore, he is always able to save those who approach God through him, since he lives forever to make intercession for them	²⁴ 但是耶穌因永遠長存，具有不可消逝的司祭品位。 ²⁵ 因此，凡由他而接近天主的人，他全能拯救，因為他常活著，為他們轉求

(B) Session Review (Suggested time: 20 minutes)

Review today’s session outline for the Navigator’s Time, particularly the summary (item E). What is the most important point you learned from today’s session? Why? Are there any issues discussed in today’s Navigator’s Time that you don’t understand? Discuss them with your group members and see if they can help you. If satisfactory answers are not readily available, put the issues or questions on paper. Either bring them up during Q&A or submit them to the navigator for post-session response.

(C) Optional

What are some of the ways in which the Church teaches her members to be one?

Web links

http://www.vatican.va/archive/ENG0839/_INDEX.HTM
<http://www.catholic.org.tw/bible/index.htm>
<http://www.cathlinks.org/ccc-toc.htm>
<http://www.christusrex.org/www1/CDHN/ccc.html>

BSP #7 SPECIAL NOTES

(A) “Conversion consists always in discovering God’s mercy.” - JP II, The Mercy of God #13.

“Whoever has experienced the merciful love of God becomes an ardent witness.” – JP II, December 4, 2002 on Psalm 50.

(B) The Church is a person only by grace of the Head. Christ, being God, has no need of a Church. But it is absolutely of the essence of this body that it should need this Head in order to participate in his personality. He became so as to be of the same nature as we are and so to be our Head, and this in order to impart to us, through his humanity, the Trinitarian life he shares as God.

Christ and the Church in conjunction form a single mystical Person (E.Lo Gen 2:24 comes to mind: “Therefore a man leaves his father and his mother and cleaves to his wife and they become one body.”) Such a Person is formed by the Holy Spirit and the Church together as the source from which grace descends and works its effects. The Church’s life is inseparable from its Source.

‘Life’ in St. John and Scripture generally, means nothing ‘biological’. It is used to express the whole intimacy and intensity of the divine thinking, feeling, and willing. (E.Lo: The transmission of life from God to the Church is comparable to the transmission of life from the husband to the wife through the conjugal union => reason for using the nuptial image in describing J/C relationship.)

This applies also to the analogy of the vine, in which the ‘biological’ element is obviously an expression of both the ontological and the personal inwardness of Christ’s dwelling in the Church. His thinking, willing, love, all make up the life that flows into us from him, without which we can do nothing but that when present enables us to bring forth the awaited fruit. The least tendency to independence on the part of the branches as regards the stock would be the beginning of a withering process and lead to their being cast into the fire.

(Hans Urs von Balthasar, *Explorations in Theology II: Spouse of the Word*, p.145-6, 156)